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INTERNATIONAL BIBLE STUDY.

Dec. 2nd, 1883.——*Judes.* XVI. 21-31.
For Comment see last *Guardian.*
Dec. 9th, 1883——*Ruth* I. 14—22.

"And they lifted up their voice and wept again. And Orpah kissed her mother-in-law; but Ruth clave unto her."

Naomi was about to return to Judea from Moab where she had spent ten years, where her two sons had married and where she had lost her husband and both her sons. Her daughters-in-law accompanied her to the frontier, and the time had come when the two young widows would decide whether they would accompany the aged widow to the home of her youth, or return to their own home. They had all had profound experience of sorrow, and their common grief tended to bind them close together. And whatever their decision, it did not seem that there was other than a clouded future for them. Naomi had been so long living in a Gentile land, that she could hardly anticipate a very warm welcome from her surviving kinsfolk. If the Moabitesses accompanied her, they had little reason to believe that the Jews would look kindly on them. Their husbands had violated the Mosaic command in marrying Gentile women, and Naomi could hardly doubt that she would have to encounter reproaches, on this account. One of the daughters-in-law decides to return to her home in Moab; the other cannot be persuaded to quit Naomi.

"Intreat me not leave thee, or to return from following after thee; for whether thou goest I will go, and where thou lodgest, I will lodge; thy people shall be my people and thy God my God; where thou diest I will die and there will be buried." And she further called the Lord to witness to her decision. She had heard of Jehovah from Naomi, of his wonderful works and still more wonderful words; and she wished to be numbered among his people and share in their inheritance, their interest in the promises.

While God sought to maintain a middle wall of partition between the Jews and Gentiles he was yet glad from time to time to give intimations of his merceful designs towards the latter. Naomi had buried her husband and sons in Moab, but she brought back with her to the promised land, the young Gentile widow, Ruth, and God took care that they should both find a home and a blessed position, and the highest of earthly honours were granted the Moabitess widow, in that she became an ancestress of the Messiah.

It is a grand thing when a Christian has that kind of attractiveness that draws a person to Christ at the same time. The attraction that bound Ruth to Naomi, bound her also to Naomi's God. Let the beauty of the Lord our God be upon us, so that men may be drawn to him by what they see in us. Let us lose ourselves in him, that he may be found in us. Alas! that so many who seek to render themselves attractive, tend rather to draw others from Christ. Alas! that so many should use the gifts which the Lord has bestowed upon them, in seeking to secure for themselves an admiration or a homage that rightly belongs to him alone. How important it is that the Christian should exercise that faith which shall secure from heaven a continued testimony that all must recognize, and many be led to exclaim, Thy people shall be my people and thy God shall be my God. Every Christian is responsible to show forth the true character of God, and it is through him, rather than through the Bible, that the unconverted shall be made to know that character.

"When she saw that she was steadfastly minded to go with her, then she left speaking unto her."

One who is setting out for the kingdom, must be tested as to the stability of his purpose. Sometimes the testing comes through the opposition of the wicked. So long as they have any hope of succeeding they will do their best to hinder the awakened one from going forward. But when once they see that the party is steadfastly minded to go to the better country, they will cease from their attempts to dissuade. The kingdom of heaven is not now without this fixity of purpose, maintained to the end.

"She said unto them, Call me not Naomi, (pleasant) but call me Mara (bitter); for the Almighty hath dealt very bitterly with me. I went out full, but the Lord hath brought me home empty."

But the end of the Lord is very pitiful. Job proved it and Naomi proved it. We place ourselves in positions from whence none but a very rugged road can bring us to a wealthy place, and it is not right for us to attribute the ruggedness of the road to God. Naomi would have done well to remember the well of Marah, of which the children of Israel complained, at the beginning of their wanderings, and which was so easily converted into a well-spring of excellent water, when the difficulty was taken to God. The Lord doth not willingly afflict nor grieve the children of men. He delighteth in mercy, but mercy requires that we should have wisdom, now the lessons of wisdom cannot always be obtained by reclining on roseleaves or faring sumptuously. How can we be delivered from self-confidence (the worst of traitors) unless we learn the character of this supposed friend. So we must be allowed to yield ourselves to this disguised traitor, and be led into a deep pit of wretchedness, where we consent to part company with our enemy, and cry aloud for the guidance previously discarded. Naomi became fitted to be a mother in Israel, by her experiences in exile. We bury our loved ones that we may come to the knowledge of the all-loving Saviour who has the keys of death and Hades.

"And they came to Bethlehem in the biginning of farley-harvest."

Naomi and her husband and sons had gone out in a time of famine. She is greeted on her return by the tokens of plenty. And the thought must have occurred to her, —We went away in unbelief, thinking to be better off among the Gentiles; but what worse thing could have happened if we had remained, than actually occurred to us? We fled from famine, and death in some other form carried off my husband and my sons.

WEEKLY REVIEW.

—WE should not omit to make mention of the fact that at every station where the train halted on the way to Allahabad, we found kind Methodists on the look out to greet us and refresh us not only with good words, but with material comforts. When we remember that a dozen years ago, a Methodist was a *rara avis* if not *in cognita* in all this part of India, we cannot but be struck with the remarkable way in which the tree planted by William Taylor in 1872 in Bombay has grown and ramified, in the face of a very strong prejudice, not yet wholly rooted out. In most of these stations people are compelled to acknowledge that the favour of God has rested upon the movement, and that the communites have been influenced for good. Those who have to do with the working of railways, know that in this period there has been a decided improvement in morals and the proprieties of life. This movement has taken hold of Eurasians and middle-class Europeans specially, and has not materially affected the higher classes of Europeans or the Natives. From year to year more and more attention is given by Methodist churches and preachers to the Natives, and there is some reason to hope that a decided advance in this direction is about to be made. From the reports submitted to the S. India Conference at Allahabad, it appears that at very many of the charges a good deal of attention has been given this last year to Native work, and the churches are getting to see that a responsibility rests upon them to provide for and prosecute this work, and that henceforth prosperity can only be expected in connection with this form of activity. Not only are the ministers more in earnest to get the language, but many of the local preachers and other church-members are trying to burnish up what they know of the Native *bat* so as to tell the story of the Gospel in it. But it is still the day of small things, and compared with the work wrought among the Natives by older Missions in these same years, might almost seem child's play. Though not child's

play it is the work of beginners; though there is no occasion for discouragement, rather abundant cause for encouragement, still, as regards actual results the report is insignificant compared with such reports as having been coming up from the Baptist Teloogoo Mission for some years past. Since the S. India Conference was organized in 1876, some 20,000 Native adults, have been brought into the Christian fold in connection with the Baptist Teloogoo Mission, and hundreds of them have received training and are now preaching to their countrymen. The Methodists of the S. I. Conference have seen a remarkable expansion of their system in the way of agency and in the matter of territory; from a half-dozen missionaries is 1872 they have grown to a body of fifty extending all over India, especially along the lines of railway; but this is simply scaffolding, preparation, planting, and the recollection of such harvests as have been reaped in the Teloogoo country may be found salutary, in keeping down a disposition to exult. As between one Christian and another, brotherly love enables the one to rejoice in the successes of another and find in them a compensation for his own want of success, so it should be between one denomination and another and one missionary body and another.

—We had the pleasure on Thursday of last week, at Allahabad, of hearing the Rev. Dr. Butler founder of M. E. Missions in India, give a lecture on Mexico. Very few missionaries in modern times have been used as Dr. Butler has been, first in establishing a Mission in India, continuing and labouring with it for ten years, and after seeing its successful development, leaving it to engage in similar pioneer labours in another hemisphere and among a totally different race. Dr. Butler has spent the latter portion of his mission life in Mexico, preaching the Gospel in Spanish, and there planting and developing a strong and effective mission. His Lecture took nearly two hours for its delivery, but was listened to throughout with intense interest by a large audience. Dr. Butler has remarkable power of arresting and holding the attention of an audience, and we cannot say that he falls behind Joseph Cook in this respect. He has a most graphic way of presenting things so that they take form and body themselves forth before the eyes of the audience. Much of his Lecture was taken up with a sketch of the principal events in the history of Mexico in the last fifty years, showing how the providence of God has used the republican movement for the emancipation of this country from the religious oppression connected with the union of Church and State. Some of the incidents connected with the pioneer work of the M. E. Mission there, were most striking examples of the way in which divine providence causes the most trivial circumstances to lead on to grandest issues. One day, at Mexico, in the street, Dr. Butler was casually introduced to a gentlemen of the place, a lawyer, and in the course of conversation discovered that this gentleman had been in India, in the year of the mutiny and marched with Havelock to the relief of Lucknow. Dr. B. brought his book on the Land of the Vedas, opened it at a place where those events were mentioned, and the gentleman was greatly surprised and delighted to find that the author of the book, who had been at the time of the mutiny in those very districts, making his escape with his family from Bareilly after the breaking out of the troops there, was there in that street in Mexico conversing with him. They were both Irishmen by birth, though one was a Roman Catholic and the other was a Protestant missionary; and the lawyer was so much pleased with his new acquaintance that he interested himself heartily in the matter which the latter was seeking to accomplish, the purchasing of certain most desirable premises for mission purposes formerly used as a cloister, and did not rest until he had effected the transfer. Equally stricking was the providence by which, in another town, the Mission was enabled to purchase a building that had been used as an Inquisition, in the massive walls of which many victims of this infernal institution had been immured alive and left to perish by starvation. At the time when the populace had broken into the place, the remains of some of these victims were found, on removing the masonry that had been built up before them This building had been purchased by a German Jew and it passed from his hand to those of the M. E. Mission.

—There were present at the S. I. Conference 27 members, 12 probationers and 6 candidates. The Rev. Dr. Thoburn was chosen President. Among the visitors were the members of the Presbyterian Mission in Allahabad, a Baptist minister, a Wesleyan, and several members of the N. I. Conference, including Rev. Dr. Butler. The Rev. Narayan Sheshadri was present for some days. The General Conference of the M. E. Church (held quadrennially) meet in Philadelphia in May next, and delegates, one clerical and one lay, were to be chosen at this Session of the S. I. Conference, to attend the Gen. Conference. To choose the lay delegate to the Gen. Conference, lay delegates from the Quarterly Conferences attended the Conference at Allahabad, eleven in number, and chose as their delegate to the Gen. Conf., Rev. Wm. Taylor, D. D. Mr. Taylor sustains what is called a local relation to the S. I. Conference, having asked for it at last year's Session in order that he might prosecute his work in S. America without the control of the Bishops. The Conference chose as their delegate Rev. Dennis Osborne. The Conference was in session daily from 11 to 3 o'clock; there was a morning prayer-meeting from 7½ to 9, and an evening meeting for addresses and for prayer from 6, lasting two or three hours. An excellent spirit pervaded the devotional meetings and many received marked blessing. Friday was set apart as a day o fasting and prayer for a special anointing for the work of the coming year, and the entire day was spent in prayer, singing and naratives of the state of the churches. There was also open-air preaching. It became evident that the last year had witnessed a decided increase of interest in the Native work at almost all the charges.

—When men talk about the abolition of sermons, the wish is father to the thought. It has never been pleasant for those who loved their own way to be exhorted to enter another way; and least of all in a day like this when men are so elated with their intellectual victories, is it pleasant to have a higher moral standard set before us than comports with our inclinations. When men shall all be Christ-like, filled with the knowledge of God's will and with admiration for it, sermons may be abolished. But certainly we have not reached that time. But there is a style of sermonizing that may well be abolished, and which, in fact, is fast receding into the realm of the by-gone. A correspondent of the *Christian World*, speaking of a minister now attracting some attention, says:

Mr. Hughes strikingly exemplifies some of the characteristic differences between the preacher of to-day and the preacher of sixty years ago. The stately deliberation of a more formal generation, the sonorous phrases and elaborated climaxes and prettinesses, all of which, be it allowed, were effective in their time and way, are conspicuous by their absence in this representative of the modern type. He is direct, incisive, urgent, incapable of mincing words, and impatient of spinning pretty fancies. From the first sentence to the last he has a purpose before him, and he is intent upon its accomplishment. Many of his remarks seem to go home like a well-directed pistol-shot, or to cut sharply down to the very seat of mischief like a skilfully wielded surgeon's knife,"

The true conception of a preacher is that he is an ambassador of God and an interpreter of heavenly things into earthly tounges, having experimental acquaintance with that redemption of which he speaks, not forgetting the pit from which he has been recovered and the process by which his recovery was effected, sympathetic with God as to his claims and with man as to his infirmities, not seeking honour of man, but glory, honour and immortality for man. A time is coming when no man shall need to say to his brother, know the Lord, for all shall know him from the least unto the greatest, but if we judge from the favour that agnosticism now meets with, we have by no means come yet in sight of that 'dayspring from on high.'

—The S. I. Conference concluded its session at Allahabad on Wednesday last, after agreeing to meet at Hyderabad, Deccan, November 20th, 1884. Among the changes made in the appointments are Dr. J. T. Stone to Bombay, in the place of James Shaw, who asked for a local relation; C. P. Hard to be associated with George Bowen in vernacular work in Bombay; G. O. Carroll to Baroda; Dr. A G. Fraser to Poona, to be associated with W. E. Robbins in Native work; L. R. Janney to Egutpoora; J. Blackstock to Poona and O. Shreves to Black town, Madras; W. W. Bruere to Bhosawal and T. E. F. Morton to Jubbulpore; V. E. Bennett to the Teloogoo Mission; F. G. Davis to Allahabad; W. Bowser to Kurrachee. We shall give fuller details in a future issue. The Conference owe a debt of gratitude to the kind friends in Allahabad, of all branches of Christ's Church, who did so much to make their stay pleasant and long to be remembered.

—A correspondent at Khundwa mentions a magic-lantern exhibition, illustrating a lecture on the life of Joseph, given at that place by the Rev. Mr. St. Dalmas, a fort night ago, attended not only by all the children of the station but by many adults. The Lecture is said to have been most interesting and impressive.

The life must be on the same key with the devotion.

ASIATIC SOCIETY MUMBAI
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The Bombay Guardian.

SATURDAY, DECEMBER 1, 1883.

STRAY COMMENTS. II.

Luke 22. 32. I have prayed for thee that thy faith fail not." And yet for a while it looked very much as though Christ's prayer was in vain, and as though the Father disowned him. It is the greatest of all trials to the believing, to be without evidence that he is heard; but Jesus endured this trial. To human appearances, Peter's faith did utterly fail; but God's microsopic eye discerned a tiny grain of wheat left, and from this produced a new harvest. The believer has often to hope against hope, and believe black to be white against the evidence of his and every body's senses. "Satan hath desired to have thee," this was said probably in view of the part which Peter had taken in the dispute about who should be greatest.

"If any man be in Christ he is a new creature; old things are put away and all things become new; and all things are of God." Just so far as there is the inward transformation, will there be the outward. The recreation of all material things is dependent on the sanctification of the soul. In the text, the change is expressed in its perfection. When the Spirit shall have completed his work in the church, then will the new heaven and new earth be finished. All things are of God; what more could be said of heaven? Sin spreads delusion over all things. Nature dies and God appears, earth flees away and heaven is realized, just so far as sin and its fruits are destroyed. And the new creation will be indeed but a restoration, a restitution of all things. Then shall this corruptible put on incorruption, and this mortal immortality, and death be swallowed up in victory. But the sting of death is sin. Take away sin and death is dead as to any further power. When the Spirit of God shall get a complete victory over sin, then we shall find ourselves in a world where all is spiritual and incorruptible.

Whatsoever a man soweth, that shall he also reap. Not only is it true that God is the potter and we are the clay, but also that each man is potter and himself the clay. God has given to each one authority over the various departments of his nature physical mental and moral; and from the time that moral agency begins we are at work upon ourselves. And our work endures. As we sow, we reap. According to the influences to which we yield ourselves, is our character. This is a great rule in the government of God. Now when we think of the government of God, we are not to mount up to the throne in heaven; but God is with us as a Governor all the day long, causing our body mind heart and soul to assume the characteristics that properly result from our acts. It is because God has hold of the clay that it is plastic in our hands. Though God is between us and the thing done, the thing is none the less done in accordance with our will; God is next to our will for the purpose of giving fulfilment to our will. Amazing is this constancy of God; that he so inviolobly calculates and regulates the exact issue of consequences depending on every particular act, though every particular act may be varied by 10000 different acts of circumstances, yet every such variation is perfectly developed into its right consequences; every seed must yield its proper fruit. Without God there cannot be the least exercise of memory; yet my memory is exactly what I have made it. I am responsible for every tiny characteristic belonging to it. So with my body. It is full of the fruit of sin, and full of the power and wisdom of a present God.

1 Cor. 16. 17. That which was lacking on your part they have supplied.—They have made up to me the want of you. They have compensated me for the privation of your presence.

Ps. 92. 12. The righteous shall flourish like the palm tree; shall still bring forth fruit in old age; *to show that the Lord is upright.* It is necessary to the honor of God, to the vindication of his justice, truth and faithfulness, that his people should bring forth constant and abundant fruit. It is a shame that every palm tree should boast over me as I passing, see my fruit, see how much better, God is to me than to you. Herein is my father glorified that ye bring forth much fruit. A man that is planting trees in the court of his house, will take pains to have them fruitful and flourishing: it would be strange if the all knowing God should plant us in his courts without making provision for our fruitfulness.—A fruitless fruit tree is a miserable failure, bringing loss and his grace on all that have any thing to do with it. To-day August 19, I am to all appearance as useless as the day I entered the church. I have preached to very small companies, not a quarter of whom seemed to listen, and not one of whom seemed to feel. And indeed to accomplish any thing, even the slightest thing, would be an astonishing and unaccountable circumstance, entirely out of the present course of things. Yet the righteous shall flourish as the palm tree. My time must come, as surely as God's glory must come. He is the husbandman. My fruitlessness in his. He will not forever be a wilderness unto us. But oh, how long how long. His sovereignty would be terrible, were not his loving kindness so indisputable and beyond question. Put the spirit of a war horse into the body of a snail and there I am. I am like the Pigasus of the poem harnessed to a plough. It is this that makes the trial. I am looking forward to the 1st of September. Perhaps only a new bankruptcy.

THE STORY OF THE FALL (*Continued*): GENESIS III.

Rev. Wm. Bell m. a.

There is one matter connected with the story which may be mentioned here. To some minds it seems to have been cast in an allegorical shape. There are those who, while admitting that it contains a true account of the Fall of man, think that the account has been given us in a figurative form. They believe that a command of God was given, that man was tempted, that he sinned, that God pronounced judgment upon him; they believe in the spiritual significance of the narrative, but they do not interpret it literally. Now to me, this question is not one of supreme importance. It is certainly not a new question, for some of the fathers of the church discussed it. If we have related here man's Fall in the form of an allegory, that does not make the Fall less real, nor does it alter our conceptions of how the Fall came about. The 'Pilgrim's Progress' is an allegory, but the journeyings of the Pilgrim have been repeated in hundreds of thousands of Christian lives. To take a still higher authority, the Parable of the Prodigal son is an allegory, but its truth in actual life has been proved over and over again. So, if you call the story of the Fall an allegory, you do not in the least destroy its spiritual significance; and nothing can be more childish than for a sceptic to seize upon what, on this view, are the mere accidents of the narrative, in order to discredit it. But I feel bound to say that I find no difficulty in accepting the narrative just as it stands. It is perfectly simple and natural, and not at all unlikely. I do not see what you gain by allegorizing it. If the forbidden fruit was not fruit, it must have been something else; and all this assertion does is to land you in speculations and uncertainties. The point of the narrative is not that, in a certain garden, a certain woman plucked fruit from a certain tree and ate it, but that God put her in the garden, and in order to test her loyalty to Him specified that one tree, and forbade her to eat of its fruit. Surely the literal interpretation supplies as good a test of the woman's loyalty to God as any figurative interpretation might, and this is the point of importance.

Returning then to our former question let us ask once more, is not the history of Eve's Fall the history of sin in general? Has not her experience been repeated in the experience of us all? Glance at the salient points:

1. There is first a command of God imposed upon her, and we all know of commands of God which have been imposed upon us, and feel our obligation to obey them. There is not one of us who would deny this. We know of a moral law, we know of positive precepts which we ought to obey; and we confess that our supreme obligation to obedience lies in our relation to the moral Governor of the universe. So far, we are just in the position of Eve.

2. Next, temptation assails Eve from without. Now, I am not going to discuss the difficulties which have been raised on the question of the existence of a personal devil; but I make the appeal again to experience. We all know what it is to be tempted. And while in our evil selves then is very much to draw us into sin, is it not often a more correct account of our experience that an outside Tempter has made of our evil a handle to turn us into his devious ways. Those of us who believe in the reality of Christ's temptation can find no difficulty in accepting this view, for there was no inherent evil in Christ to suggest wrong things to Him. But keeping to our own experience, have we not passed through forms of temptation which demand for their explanation the belief in a Tempter? They were very painful to us. They shocked us, both by the suddenness of their onset, and by the wickedness of their suggestions. Or they wove themselves round us so skilfully that we were in the mesh before we well knew it; their craft was beyond our conceiving.

Such at least was the experience of Eve. See how the Tempter approaches her. He suggests to her in verse 1 the doubt as to whether God has imposed the command whose obligation she feels—a blow, mark you, which

strikes at the roots of all morality. Then in verse 4, he utters a lie in the form of a half-truth: 'ye shall not surely die.' The devil was right, taking the words in their literal and immediate sense; but there was a death more dreadful than the death of the body of which he said nothing. Moreover, in verse 5 he promises the woman that her disobedience will be the acquisition to her of a new gift, as was actually the case; for we read in verse 7 that, after Eve and Adam had eaten the fruit, 'the eyes of them both were opened'; but the devil said nothing as to the fearful cost of this gift. Thus, the temptation was the very essence of subtlety; and in our temptations are we not able to distinguish the same elements? We are tempted to believe that we may escape the consequences of our sin because punishment is *not immediately inflicted*: this is a repetition of the devil's lie, 'ye shall not surely die.' We are tempted to believe that the sin will *bring some positive advantage* to us, which may possibly outweigh its evil consequences: this is a repetition of the devil's promise made to Eve. It may be fulfilled or it may not; but in every sin the devil keeps us blind to the fact that no good we may reap can possibly compare with the injury we suffer.

3. Then, the history of the woman's fall is markedly true to experience. She did not repose calmly and firmly on the word of God, and turn her back resolutely on the Tempter. The first false step was taken when she allowed the forbidden thing to win upon her senses. 'She saw that the tree was good for food &c. verse 6. Her eyes were blinded to the fact that it was *forbidden*; she saw nothing but its beauty and attractiveness. What countless sins have begun just in that way. When men do not keep themselves to the word of God and their known obligations, an infatuation seizes them; they see the bloom of the fruit, but they do not see on what a thorny tree it hangs.

Eve allowed her intellect to deceive her as well as her senses. She saw that the tree was 'a tree . . . . to be desired to make one wise.' She was drawn away by speculations which seemed to point the way to a nobler kind of life. Instead of being content to remain in the garden and do her simple duties in obedience to God, she aimed at something else though her aim involved a breach of God's law. This is again the history of a multitude of sins. How many men have imagined they saw a course of life superior to theirs. Between them and it there was only one forbidden thing. A single violation of conscience was all that was required to put them in possession. They have not scrupled to violate their conscience. they have broken through the fence, and they have found, as Eve did, that the imagined good turned at their touch to dust and ashes.

4. Not less instructive are the events which follow the actual committal of the sin. The inward sense of shame which ever attends sin is followed by an outward sense of shame. Then, the guilty couple shun the Presence of the God against whom they have sinned. From walking in the clear sunlight in communion with Him, they betake themselves to the dark shade to avoid Him. But the voice of God finds them out, and the penetrating question comes 'where art thou.' Then, see how true to experience is the cowardly shuffle of Adam. The deceiving serpent has put some of his own wile into him. He tries to keep his sin a secret. Not his sin, he says, but his shame, prompts him to shun the eye of His Maker. Ah hollow deceit! That a man should cloak his sin behind the pretext that he is trying to be decent! That a man should excuse his shaded life by a pretence of virtue! Then, when he is driven to confess his sin, he will not acknowledge the guilt of it: 'the woman' &o.—verse 12. How true of men generally. When conscience has found them out, they still manage to take the sting out of the confession. Something in their circumstances or condition is made to bear the burden; any shift will do which excuses them.

Such, then is the history of the Fall of man. It is a history which speaks pre-eminently to the *conscience*. Multitudes of souls have verified it in their own sad experience. It is true in the same way as a mirror is true which shows a man a reflection of himself. Looking into this story in the light of our experience we trace the lineaments of our disfigured selves in the countenances of our first parents. We echo their experience. The history of their fall has been all along the history of their fallen posterity.

What, then, shall we say to these things? Thanks be to God, an answer has been given to us from above. If we could confront only a fallen world, with no gleam of light to relieve the darkness, no prospect of a redemption from above, what a terrible burden life would be. It ought to be a commendation of the truth of this narrative that, while it speaks plainly of our apostasy from God, it lets the light of a glorious promise break upon the night of our sin. No sooner was the curse pronounced on the deceiving Serpent, than he was told that the seed of the woman whom he had beguiled should bruise his head. The prediction was fulfilled when the Son of God became flesh, and in our nature withstood successfully the wiles of the same Tempter, and gave himself upon the Cross a sacrifice for the sins of the world. The sad story of Eden is balanced by the still sadder, but infinitely glorious story of the Cross. The loss which the first Adam brought is more than repaired by the second Adam. On those who are redeemed by faith in Christ more glorious prospects wait than any Eden could have afforded.

Let me ask you then to turn from Eden to the Cross. All that is recorded in this chapter of Genesis has its confirmation in the death of Christ. I learn that I am fallen indeed when the Son of God must needs stoop to humiliation and shame in order to save me. But I learn too that His descent is a descent on my account; that though my fellow in shame and in death, He voluntarily shares my shame and partakes of my death; that being the righteous Son of God, neither death nor sin can hold Him, so that having stooped to both He must needs rise and conquer both. Shall I not put my hand in His? As I fell in Adam, may I not rise in Christ? As my Fall is a fact of my nature which I cannot deny, shall I not put myself in the hands of this gracious Redeemer to be lifted up? Shall I not prove Him, whether He is not able to make redemption as much a fact of my experience as my Fall is.

Ah! these are matters of immense practical importance. They are not opinions. They are not speculations. They are most solemn realities. The story of the Fall addresses itself to us as fallen creatures. The story of the Cross speaks to us as creatures who need to be redeemed. Our present existence is bound up with these things; our future destiny will be determined in relation to them. Put them not aside as idle tales, I beseech you; but use them as lights which reveal to you your true condition, and point you to the only door of hope.

[Letters intended for the *Bombay Guardian*, should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—You have probably heard of the organization some months ago of the Bombay Native Christian Education Society. I am informed that some have felt troub ed because foreign and native clergymen were not consulted in regard to the rules nor put among the officers. But for two reasons the course followed seems to me to have been a wise one: (1) As the object of the Society is *not* religious or missionary, but purely philanthropic, i. e. to help promising Christian lads in getting an English Education, and as the Society will seek to secure donations from Non-Christians, it is better not to have foreign or native clergymen as officers, lest some might think that the Society had a religious object. (2) It will help on the independence of Native Christians, to manage such a Society in the main through laymen. But I am told that it is the intention of the managing committee to solicit suggestions from clergymen and to pay all proper regard to them.

The rules and prospectus of the Society have been printed and circulated. Though it has been decided that at first the beneficiaries should be educated at Ahmednagar, the missionaries at this station have no organic connection with the Society and personally hope that it will very soon feel able to aid students at other places.

As the result of the efforts of this Society in Ahmednagar so far, Rs. 195 have been put down in the collection book for this station as donations, Rs. 104 as annual, and Rs. 36 as monthly subscriptions, of which Rs. 178 have been already paid. Of these Rs. 100 have been sent to the Secretary for deposit in the National Bank, Bombay, and the balance is held for current expenses. Unless this Society had made this effort, none of this money would have been secured for this purpose.

Five applications for scholarships were made, and by request four missionaries examined the candidates and made a report as to their merits. The Managing Committee selected three of these to receive scholarships. One of them has just entered the 6th standard and the other two have entered the 4th standard. For the present the scholarships have been fixed at Rs. 4, 4½, 5 and 5½ for the 4th, 5th, 6th and 7th standards respectively. These are to cover fees, books, board and clothing. It was mainly because money can be made to go a long way at such a station as Ahmednagar that the Committee selected this station first. The above moderate figures will show how far the Committee were justified in making their decision.

Some months ago I noticed in the columns of the Satyawadi a paragraph from the editor, Rev. Baba Padmanji, saying that he often had applications from Christian lads for assistance to enable them to 'study English, and that he would be glad to distribute funds which might be entrusted to him for such a purpose. I venture to call attention to that announcement so that any who are interested in helping on the English Education

of Christian lads may, if they so prefer, entrust their money to Mr. Baba. But I am also glad to call attention to this new Society and to express the hope that it may be cordially supported. Some ten years ago some Native Christian laymen proposed to start such a society, but they were not supported. Much might have been accomplished in this decade, if that project had not been dropped. Now that some energetic laymen have taken it again in hand and made a good beginning, it is greatly to be desired that nothing should be done to prevent the new Society from doing all that it can to accomplish its worthy object.

Such suggestions as missionaries and others at this station have made to any members of the managing committee have been welcomed and respectfully treated. I feel sure that all kind suggestions from others will be treated with equal respect. The rules and prospectus can be obtained from any of the committee, and, as the treasurer is temporarily absent, donations and subscriptions may be paid to the Secretary or to authorized agents of the Society at different stations. The officers of the Society are as follows :

President.—A. Sheshadri Esq., Barrister at Law, Bombay.

Vice President.—B. Y. Pawar, Esq., G. I. P. Ry. Police, Bombay.

Secretary.—H. Ballantine Esq., M. A., 11 Hornby Row. Fort, Bomby.

Treasurer.—W. A. Ballantine, M. D., Ahmednagar.

Managing Com. { B. Y. Pawar Esq., Dr. Jeddo. D. Bhore, Esq.,

I am sure that the Society would feel obliged to you, if you would also kindly forward donations which might be sent to you.

I am sincerely yours,
R. A. H.

Ahmednagar, Nov. 28, 83.

[We shall be happy to take charge of any contributions in behalf of the above-mentioned object.—*Ed. B. G.*]

SIR,—With reference to Mr. A. Hall's communications, which recently appeared in your journal, I beg to express my unqualified admiration of the frankness and sense of justice by which they are characterized.. I have for years been trying in my humble way to prove that the virtues and vices of native Christians are simply *fac similes* of those of their Teachers. There is a law of heredity in the spiritual, as in the physical world, and according to it there is a resemblance batween the moral character of the Teacher and that of the Pupil, as decidedly marked as the resemblance in physiognomy between the Father and the son. And those Missionaries, who have been recently abusing native preachers for their love of pay and conforts, are in reality abusing themselves. There is NO reason to maintain that the native Preacher is *more* anxious to live comfortably and give a respectable education to his children than the missionary; and if such anxiety is reprehensible, it ought to be reproved in the spiritual father as in the spiritual son !

With reference to the portion of his last letter relative to a remark of mine, I freely state that I do not pretend to be perfectly free from race jealousy. I have yet to come across a man who is thus free; and my experience tells me that those who pretend most vehemently to be free are the most enslaved. But I congratulate myself that in a delicate position I was not deterred either by favor or by fear from fighting for the equitable principle,—*Money collected for a party should not be spent in benefiting another.* There is a large grant for the education of Eurasian children to be disposed of and if a portion of it were given to native Christians I should be the first person to protest against such diversion of funds. It is not my fault that parties interested in upholding a *wrong* policy do not see the equitableness of the principle I have been for years fighting for.

RAM CHANDRA BOSE.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club.)
Pastor—The Rev. William Bell, M. A.
Hours of Service.
Sundays—11 A. M. and 6 P. M.

M. E. CHURCH SERVICES. BOMBAY.

SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 3 p. m. DEAN LANE, Fort ; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. MAZAGON, Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer-meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Epitome of News.

SATURDAY, NOVEMBER 24.

—*Times of India*: Messrs. Thomas Cook and Son, writing to their Bombay agents with reference to the announcement that one of the chief Indian railway administrations has decided that they cannot give special facilities at reduced fares to enable people to visit the Calcutta Exhibition, says :—We cannot help thinking that there must be some misunderstanding on the part of our representatives or whoever has communicated these facts to the public papers, simply because we know from our experience that no International Exhibition has yet been held in any part of the globe without the railway companies in the country or district giving exceptional facilities for the conveyance of excursionists or tourists to the Exhibition. We have the proof of this in the fact that we have taken part in the movement of the people to all the great International Exhibitions, and we know that no such exhibition can be a success either from an educational or financial point of view without the railway companies giving these facilities, and we know also from our own figures that the railway companies themselves are greatly benefitted by the increase of traffic and extra receipts, and we fail to see what difference there can be in the circumstances surrounding the forth-coming Calcutta Exhibition and any of its predecessors. All we can say is that we are prepared to incur the expense of advertising and working up either cheap special trains or reduced fare ticket arrangements for any railway company or administration disposed to give us the necessary facilities for so doing. We do not think it necessary to quote the numbers who, under our arrangements, visited all the exhibitions we have been associated with, but we may be allowed to say that for the two great exhibitions—London in 1851, and Paris in 1878—we conveyed to London 165,000 passengers, and to Paris over 80,000, and the Blue Book of the Royal British Commission records the fact that we issued tickets of admission to 400,000 visitors to the Exhibition.

—Same : A report by the Port Engineer of Kurrachee with regard to the effects of the tidal wave caused by the late volcanic eruption in Java has been presented to Government. The report is to the following effect :—I have the honour to state that the effect of the tidal wave caused by the late volcanic eruption at Java was distinctly felt at the Manora Tidal Station at midnight of the 28th August. The curve of falling tide, which was at that time being traced by the pencil on the cylinder of the self-acting tide gauge, abruptly changed to a rise of about 15 inches in 45 minutes, when it fell back, and rose about 9 inches once again, after which the curve returned to its usual course, though slight fluctuations were observed throughout the next day. The appearance of the water in the harbour on the following morning was not unusual, nor was any remarkable difference found in the time and ultimate height of the tides as compared with the table predictions. I have since been in correspondence on this subject with Major, Baird, R.E., in charge tidal operations, to whom the diagram in question has been sent. That officer informed me that the wave caused by the Java eruption is traceable on all the diagrams of the tide gauges in the Bay of Bengal, and so far as he had then examined, on the west coast of India also, as well as at Aden and that he was working out the velocity of the wave, which he will no doubt report upon in due course. The Deputy Director, Persian Gulf Telegraph, also informed me that two sections of his cable became interrupted between the 27th and 29th August, and he connects this with the effect of the Java eruption.

—We hear from Bussorah that "the insecurity of life and property is greater than ever." There have been more than eighty murders in the last ten weeks, and nobody dares to keep any large sum of money in his house.

—*Bombay Gazette*: A meeting was held, on Oct. 29, in London, for the purpose of considering the subject of medical women for India. Surgeon-Generol Hunter presided. Mr. Kittredge, of Bombay, gave an account of the efforts which had been made for the creation of a guarantee fund by means of which competent female medical practitioners induced to visit India might be assured a comfortable living. They had been enabled by the liberality of native gentlemen to secure already a guarantee fund amounting to betwean 40,000 and 50,000 rupees. Mr. Cama had given a donation of £12,000 for the erection of a hospital for women and children at Bombay. The Government had granted permision for women to dispense medicine ; and further, the authorities of the Calcutta University had conceded to women the right of training at the medical college and of qualifying for the degree of M.D. Apart from the great suffering which existed in consequence of the want of medical women in India, this movement deserved support because of the impetus it would give to the moral and social improvement of native women. Dr. Frances Hoggan moved a resolution expressive of satisfaction at the plans proposed for facilitating the medical training of women in India. She remarked that there were over 118,000,000 women in India, and this showed the necessity for not only English medical women, but native medical women as well. The resolution having been unanimously adopted. Mrs. Garrett-Anderson, M. D., proposed another resolution, which was also adopted, anticipating the success of the scheme initiated in Bombay, and expressing a hope that similar guarantee funds would be raised in other parts of India.

—Same : according to Mandalay news published in the Rangoon papers, King Theebaw has become a reformed character. Previous experience of King Theebaw has led him to be regarded as a weak young man, given np to indolence and self-indulgence. squandering his revenue in extravagance, and indifferent to the welfare of his subjects. But an alteration has been taking place. After the death of that monster the Yanoung Prince, the Kinwoon Minghee again came to the front, and has gradually been reasserting his influence, until now he is more powerful than he ever was. With the re-establishment of his ascendancy the moderate and enlightened men who have always been attached to his party and who, though not actually banished from Court, have lately had little or no say in the conduct of affairs, are now taking their proper

position in the councils of the nation. The King himself has awakened from his lethargy, and has really begun to assert himself as sovereign and ruler, whilst in a corresponding degree the interference and influence of the Queen have decreased. Her recent mistake in presenting her husband with another daughter instead of the much-wished-for son and heir, has still further diminished her importance. The King now regularly attends and presides at the meetings of the Hlootdaw, and appears to have suddenly developed a surprising amount of intelligence and energy.

—With the prospect of a bad harvest in a great part of Bengal, it is satisfactory to learn that heavy rain has fallen in Burma, and the outlook for the rice crops there is pronounced excellent. Indeed, the best harvest that the country has had for a long time is being anticipated.

—Mr. Wilfrid and Lady Anne Blunt have been at Madras. The local *Mail* of Wednesday last says:—"Mr. Wilfred Blunt and Lady Anne Blunt, who are now staying at Lippert's Hotel, intend leaving Madras on their way northwards on Friday morning by train. They will travel slowly, visiting places of interest on their road."

Monday, November 26.

—*Times of India*: The details as to the disaster in in the Soudan, which our London correspondent's despatch enabled us to publish on Saturday, only emphasize the thoroughness of the catastrophe. General Hicks was, it seems, enticed, through the treachery of a guide, into a narrow waterless defile, in which some 30,000 of the Madhi's troops lay concealed at close quarters. General Hicks formed his men into square, a manœuvre in which they had been specially drilled. At these close quarters they could not use their artillery, but it was not until the third day that their ranks were broken. Then they appear to have been almost completely decimated. No such complete massacre, indeed, seems to have occurred since the famous massacre of Glencoe with which the Madhi's astounding victory must have had many points of similarity. According to a telegram received by the *Pioneer*, out of the 10,500 Egyptian troops engaged all were slaughterd except fifty prisoners.

—It is said to be probable that H. R. H. the Duke of Connaught may remain in subordinate military command about a year before taking up the Command-in-Chief of the Bombay Army; but nothing definite on the subject appears to be known. Meerut, where the Duke will gain his first Indian military experience, is, we may mention, the division which was commanded a few years ago by General Hardinge, and it must be gratifying to his Excellency, as an old member of the Royal Household, that the Prince should have been selected to occupy precisely the same military positions in India as himself, first at Meerut and subsequently in Bombay.

—The interruption in the Telegraph Cable between Ceylon and Southern India has, a contemporary states, been localised as being about twenty miles from shore. The cable was laid sixteen or seventeen years ago, and is embedded in mud and sand, so that the operation of repairing it will not be an easy one. Until the north-east monsoon ceases the cable cannot be picked up, as no large vessels fitted with proper apparatus are available for immediate use. The cable between Madras and Penang has also failed, according to our contemporary's correspondent in Calcutta. This has caused a serious gap in direct communication between Europe and the Straits, Australia, and China, and the traffic has had to be diverted from Madras to Calcutta, whence the land line to Burma carries it onward. As matters are so critical in China just now, telegraphic messages to and from Europe have largely increased in number, and the failure of the cable across the Bay of Bengal has come most inopportunely. The news-loving public of Europe will be the chief sufferers: in India we are accustomed to wait placidly for even the most interesting intelligence.

—The *Englishman* has been asked to state that the rumour as to the postponement of the opening of the Calcutta Exhibition is incorrect. The ceremony will take place as originally intended on Wednesday, the 4th December, at 4 p. m.

—Babu Keshub Chunder Sen, the leader of the Brahmo Somaj movement, is reported to be slightly improved in health. He is still, however, very ill.

Tuesday, November 27.

—*Bombay Gazette*: A very curious plea was put forward and accepted the other day by a bench of magistrates in the city of London. Application was made for the remission of a fine charged upon a Mr. Cohen, a member of the Jewish community. It was stated by the Chief Rabbi, in a letter addressed to the Bench that the family of the Cohens are descended from Aaron, the High Priest, and that no Jew bearing the name of Cohen, and being therefore presumably a descendant of the great High Priest, could consistently with his religious obligations enter a house in which a dead body lay. A quotation was made from the Book of Leviticus, showing that it is generally contrary to Jewish custom to enter a house in which there is a corpse. It was, however, asserted that this did not apply to all Jews, but inexorably to the Cohens as presumed descendants of Aaron. Mr. Cohen's objection to serve on the jury being founded on these religious grounds, it was accepted, and the fine was remitted.

—A correspondent who has been visiting the districts devastated by the recent earthquakes in Asia Minor, says that at least thirty small towns and villages have been destroyed or rendered uninhabitable. In addition, many small hamlets and isolated houses have been destroyed, and many more persons killed and wounded than was at first stated in the Turkish official figures. There is much sickness among the sufferers. Large numbers are now attacked with fever in consequence of exposure.

—Satisfactory reports continue to be given of the progress of the Mersey Tunnel works. The distance to be excavated under the bed of the river before a communication between Liverpool and Birkenhead is consummated is now less than 400 yards. Thus considerably over three-fourths of the distance between the two shafts has been executed. The main tunnels riverwards also progress, and the drainage heading fulfils its functions so thoroughly that less water is encountered now than hitherto, nor has any interruption or delay occurred to impede the steady advancement of the undertaking. The property necessary for the junction of the Mersey Railway with the Birkenhead and Chester line having been acquired, the houses demolished and cleared away, the contractor, Mr. John Waddell, is pushing on the works, and this section will probably be completed by the end of February next, prior to which it is anticipated that a communication under the river will be effected by the end of the year.

—The danger of overhead wires in London is constantly being brought under notice, and on Oct. 27, was strikingly illustrated. A telephone-wire slipped from the hands of a workman who was manipulating it on the top of a building, and made use of its liberty in a most objectionable manner. It knocked off the hats off several men in the street below and several injured a woman, on whose head and face it inflicted serious wounds. Several persons, it is stated, narrowly escaped even more severe injuries, and it is, indeed, a marvel that no one was killed. It the wire, instead of knocking off several hats, had knocked off several heads, the affair would probably have attracted much attention. As, however, nobody was killed, it is not likely, the *St. James's Gazette* thinks, that any decisive steps will as yet be taken to protect the inhabitants of London from a most formidable risk. Decapitation on a large scale is necessary before we have a reform of the overhead-wire nuisance.

—*Times of India*: The French have bombarded the unfortified town of Vohemar, on the north-west coast of Madagascar, and during the bombardment five British subjects were killed. There are, we believe, only three English traders in Vohemar. The "British subjects" in question were probably Creoles from the Mauritius. It will, nevertheless, be the duty of the Government to insist upon a formal explanation from France as to the reason of an attack in which the lives and property of the Queen's subjects may have been wantonly sacrificed. The promptitude with which Mr. Shaw's case was taken up by the Government and the country gives us every reason to believe that the Government will again act with firmness and decision.

—The special correspondent of the *Madras Times* telegraphs to Madras "a confidential report concerning a very touching episode" which occurred during the voyage of the Duke and Duchess of Connaught to India. The incident referred to is as follows:—Mr. and Mrs. Wilson, passengers from Brindisi, brought with them a little girl, who reminded the Duchess of the child her Highness had left in England. Every day the Duchess took the child into a separate cabin, closed the doors and prayed in secret. Her Highness declared it reminded her of her absent one. On the arrival of the Cathay at Bombay, Mr. Wilson sent the child with his wife to shore first. The Duchess enquired for it. Mr. Wilson said that they had already landed. The Duchess declared she could never forgive him, and requested him to attend Government House, Parel, at noon to-day with her protege. Mr. Wilson explained that he had no invitation, whereupon the Duchess had an invitation written on the spot and presented to him, he giving her Royal Highness an assurance that the child and mother should accept the honour conferred on them by the Duchess.

—The *Indian Witness* thinks that the Ilbert Bill is just one of those questions which missionaries are not called upon to discuss. If a dozen poor and helpless ryots were suffering cruelty or oppression in Bengal, the missionaries to a man would take up their cause against all the governments of the world; but in the present case they decline to get excited about a somewhat remote question of personal right, which has hosts of champions on both sides. Their real concern is that so bitter a race antagonism should have been excited, as we believe, needlessly, and that so much should have been done to put back the progress of the empire by sowing broadcast the seeds of future discord and race antipathy. They have a work to do in allaying the bitter feeling which has been aroused, but do not purpose to add to it. They may be persuaded to throw oil upon stormy waters, but are not quite ready to throw kerosine into a raging fire.

Wednesday, November 28.

—A special telegram from London, Nov. 24, to the *Pioneer* states, with regard to affairs in Egypt and the Soudan:—"The evacuation of Cairo has been postponed. Public opinion, though clear that the expedition was undertaken against the judgment of all British officials and of Hicks Pasha, insists that a Anglo-Indian force should be despatched to resist the Mahdi's advance on Egypt. There is little hope of stopping the Mahdi short of Berber. If he advances, British Indian intervention is considered inevitable. Mr Power, an artist, who survives, states that General Hicks thought that he had routed the Mahdi to the east of Obeid. Egypt is unsafe beyond the second cataract."

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—*Times of India*: The Rajah of Cashmere's health is bad. His eyes are affected and some mental affection is also apprehended. He is being treated by a European doctor lent by the Government of India. Colonel Olcott, the Theosophist, is also at Jummoo, and it is believed that he is trying by occult means to restore the Maharajah's health.

—*Bombay Gazette*: The return of accidents to trains on the Indian railways during the quarter ended on June 30 last is satisfactory in so far that the increase in the number of accidents as compared with the corresponding quarter of last year, is small in proportion to the increase in the miles of line open and in the train mileage run, the latter two being 4 per cent. and 19·84 per cent. respectively, while the former is only 1·94 per cent. On the G. I. P. line there was a decrease of 24 in the number of accidents reported. The casualties resulting from accidents to trains, &c., were, among passengers, 19 injured against 1 killed and 9 injured, and among servants 12 injured against 13 killed and 16 injured. The increase in the number of casualties to passengers appears to be due to 6 passengers having received slight bruises by a collision which took place on the Madras Railway, on the 31st May, 1883, between a mail and a goods train, due to the pointsman turing the former on to the main line instead of on to the platform siding; and five passengers having peen slightly injured by a collision on the Calcutta and South-Estern Railway between two passenger trains, caused by the carelessness of the pointsman in allowing both the trains into the same siding. As regards the decrease in the casualties to servants, it is observed that in the corresponding quarter of 1882 four men were killed on the Great Indian Peninsula Railway by a collision between a goods train and a pump truck, and 1 killed and 5 injured on the Madras Railway by a wagon getting away while being shunted, and colliding with an inspector's trolly. Casualties resulting from causes other than accidents to trains were more numerous, 10 passengers being killed and 39 injured by falling between trains and platforms, whilst crossing the line, or "falling out of carriages during the travelling of trains," &c. The large number of 7 persons killed and 31 injured come under the latter category. Of railway servants, 34 were killed and 116 injured from causes other than accidents to trains, as "whilst walking, crossing, or standing on the line," "during shunting operations," "falling off engines, vans, wagons, &c." The casualty bill includes also the following persons other than passengers or company's servants, namely, 1 killed and one injured whilst passing over the line at level-crossings; 31 were killed and 3 injured whilst trespassing on the line; 7 are supposed to have committed suicide; and 6 were killed and 2 injured from miscellaneous causes. Altogether 89 persons were killed and 192 injured (as compared to 83 killed and 170 injured in the corresponding quarter of 1882) "from causes connected with the working of trains;" and in addition "17 persons are reported to have been killed and 73 injured during the quarter in railway yards, workshops, &c., and 72 passengers to have met death in carriages and at stations from causes unconnected with the working of trains."

—Same: Official papers were published yesterday dealing with a proposal to establish a new sanatarium at Sakar Pathar, adjacent to Lanowlee and Khandalla. The proposal originated, apparently, with the Collector of Poona, and it has the cordial assent of the Commissioner of the Central Division. Sakar Pathar will make a delightful little station, and will supply a need which is much felt by dwellers in Bombay, for a great majority of whom Mahableshwur is too far off, while Matheran is too small to accommodate more than a limited number. It will be remembered that we some time since noticed Sakar Pathar's claims to attention in this connection, and we are glad to see that the proposals of Mr. Moore and Mr. Robertson have received the cordial approval of Government. It is stated that there will be numerous applicants for sites as soon as the determination to form a station is made public—a fact of which we have no doubt. Any one who has seen the place cannot fail to have been struck with its attractions and capabilities. It is half an hour's journey by tanga from the Lanowlee railway station. The plateau is extensive, and is from 600 to 700 feet above the average level of Lanowlee.

Thursday, November 29.

—*Times of India*: The admirable order preserved throughout all Bombay was certainly the most notable feature in the late rejoicings. The Duke of Connaught was himself struck by it, and congratulated Sir Frank Souter upon the good work done by the police during his short stay here. We have already referred to the singular absence of crime or disturbance on an occasion when the Bombay thoroughfares were certainly more crowded than they ever have been before. The question is one of so much interest, and reflects so much credit on the citizens as well as on the police of Bombay, that we have been at the pains to obtain a few statistics about the crowd from those who may be fairly regarded as experts. It is impossible, of course, to estimate the exact number of people that were collected at any one spot on Thursday last, but it is believed, from the appearance of the crowd as well as from the almost deserted state of the other districts, that at least one-half of the entire population of Bombay, or 400,000 people, were collected on the *maidan*, extending from the Money School and Elphinstone High School to the Secretariat and the illuminated portion of the Fort. No such a vast gathering of people has ever been assembled in Bombay. On the occasion of the Prince of Wales's visit, in November 1875, there were, it is true, 200,000 strangers in the city, including eighty princes and their followers, and a special police force was necessary to control them. The sights and entertainments were, however, spread over a comparatively lengthy period, and there was no such single gathering as was witnessed last Thursday.

But in addition to controling the movements of a large crowd, rushing wildly from one scene of attraction to another, the police had to direct and govern an enormous traffic of wheeled vehicles. There are in Bombay 2,495 private conveyances, 502 hack buggies, victorias, and shigrams, 464 riding hackeries, and 108 tram cars. In addition to these 3,569 conveyances of sorts, a large number of labour carts were for the time being converted into passenger conveyance, and perambulated the streets for hours together. As much as Rs. 30 and Rs. 40 was offered for a carriage on Thursday, and it may, therefore, be fairly assumed that almost every gharry was busily employed that afternoon. The exact figures of the Tramway Company's traffic may be quoted as a fair example of the way in which the other vehicles were worked. On Wednesday 98 train cars (out of a total of 108) made 835 trips and carried 36,672 passengers. On Thursday 95 train-cars made 808 trips and carried 45,317 passengers, ten thousand more than had ever been carried on any one day previous to the Duke of Connaught's visit. The strength of the police force told off for duty on Thursday, within the locality we have indicated above, was 32 Europeans, 315 native police, and 18 mounted police (natives.) It seems almost incredible that 333 native policemen, officered by 32 Europeans, should have been able to control the movements of 400,000 people. As strangers may possibly think that Bombay has a large police force, and that there was, therefore, no great difficulty in keeping good order on Thursday last, it may be well to give the following table:—

City.	Population in Town.	Population of Suburbs.	No. of Police in Town.	No. of Police in Suburbs.	Ratio of Police to total of population in Town.	Ratio of Police to total of population in Sub.
Calcutta.	4,33,219	2,51,439	2,295	715	1 to 189·7	1 to 357·7
Madras..	4,05,848	....	980	..	1 to 414·1	....
Bombay.	7,73,196	....	1,485	..	1 to 520·3	....

From this it will be seen that while Calcutta, including the suburbs, has a population of 684,658, with a police force of 3,010; Bombay, with a population of 773,196, has a police force of 1,486; and Madras, with a population of 405,848, has a police force of 980. In other words, there is one policeman to every 221 inhabitants in Calcutta, one to every 414 in Madras, and one to every 520 in Bombay. The figures cited above show that Bombay is exceptionally badly off in the number of police, and also that the Bombay police must have been very hard worked on Thursday.

The burden of the work fell, of course, on the European superintendents who were directing all the arrangements, and upon the European policeman. They invariably do their work with such tact and forbearance that the public hardly realize the weight of responsibility on their shoulders, and the pressure thrown upon them in times of extraordinary excitement. The many miles of almost deserted streets had, of course, to be watched by the police with more than ordinary care; and it should be remembered that the crowd they controlled spoke something like twenty-seven different classes of languages. Yet there was not a single accident, or a single case of drunkenness, or a single street-theft, or even a single case of assault to chronicle next morning. Those who remember London on a fête-day, such as the Thanksgiving for the Prince of Wales's Recovery, will remember harrowing details of people crushed to death, and that the police courts next morning teemed with pick-pockets and drunkards. Every Good Friday in London and every bank holiday fills the police courts and gives the surgeons at the hospitals plenty of extra work. Every Lord Mayor's day is the signal for riotous horse-play, for such robberies with violence and pick-pocketing are simply a disgrace to the capital of the civilized world. We may be justfiably proud of the boast, that in spite of the varied races, castes and creeds from which our citizens are drawn, we order things better in Bombay. This is due partly to the highly efficient organization of our police force, and partly, as Sir James Fergusson took occasion to point out, to the fact that our citizens "keep order themselves."

—*Bombay Gazette*: The *Commercio de Portugal* of Nov. 8 publishes, as official, the following telegram from St. Vincent, received the previous night:—"Brito Capello, Commander of the Angola naval station, has occupied Landana, on the West Coast of Africa, a place situated in five degrees twenty minutes south latitude. M. de Brazza has been assassinated by a native." The *Pall Mall Gazette* remarks:—The telegram announcing the assassination of M. de Brazza published this morning is not conclusive as to the fate of the French lieutenant who attempted to annex the Congo with pocket-handkerchiefs. There are two M. de Brazza in Central Africa, and the last news to hand before the receipt of this telegram was that it was not the chief to the French expedition, but his brother who had been killed. Further intelligence will be awaited with some anxiety.

—The *Athenæum* states that Part I. of Professor Monier Williams's new work on "Religious Thought and Life in India," to be published during November by Mr. Murray, treats of Vedism, Brahmanism, and Hindooism, and will be sold as a separate and independent work. Part II. will embrace the other religious systems prevalent in India, but will not

be published until the Professor's return from a third Indian journey he is about to undertake. He was to sail for Calcutta on the 21st inst. The Professor who has been invited by the Viceroy to visit India, will go direct to Calcutta by the Ancona, the *Englishman*, says, and will stay at Bombay on his way back to Europe. His main object will be to consult with the Indian subscribers to the Oxford Indian Institute as to the best method of utilizing the Institute (the opening of which will take place early in June, 1884) for the good of India. He also wishes to collect information to enable him to complete the second part of his work on the religions of India, the first part of which is now being published by Mr. Murray, Albemarle-street, London.

Friday, November 30.

—*Times of India*: The following special telegram, dated London, the 26th inst., is published by the *Pioneer*:—The Arabs report the presence of a large army close to Khartoum. The Mahdi has directed the tribes around to cut off supplies from the city. Only 2,000 men are available to defend four miles of lines, but there are provisions for some months. It is considered useless to attempt to hold the rebellious town. The retreat by land is closed, and the river menaced, the rebels holding the cliffs about Habalake. The Europeans are quitting the place. Baker Pasha will probably command the expedition to Suakim. The Egyptian Government are preparing to fortify Assouan.

—The following is the official programme in contemplation with the opening of the International Exhibition :—

The opening ceremony will take place on Tuesday December 4th.

Their Excellencies the Viceroy and the Marchioness of Ripon, their Royal Highnesses the Duke and Duchess of Connaught, his Excellency the Governor of Bombay, and his Excellency the Governor-general of the Portuguese Settlements in India, will arrive at the central entrance to the Exhibition buildings, at quarter past 4 p. m. A guard-of-honour of European infantry, with band, will be drawn up at the entrance.

Their excellencies and their Royal Highnesses will be received at the entrance to the Exhibition by his Honour the Lieutenant-governor of Bengal and the members of the Executive Committee of the Exhibition.

A procession will then be formed to the dais, the band playing the National Anthem.

On their Excellencies' and their Royal Highnesses' arrival at the dais, an inaugural cantata will be sung by the choir.

On the conclusion of the cantata, the Lord Bishop of Calcutta will invoke a blessing on the Exhibition.

The vice-president of the Executive Committee will read a brief report of the committee's proceedings.

His Honor the Lieutenant-Governor will then ask his Excellency the Viceroy to declare the Exhibition open.

His Excellency the Viceroy will deliver an address.

At the conclusion of his Excellency's address and on his declaring the Exhibition open, the buildings will be simultaneously lighted up. There will be a fanfare of trumpets, and a salute will be fired from the ramparts of Fort William.

The procession will then be formed, and will conduct their excellencies and their Royal Highnesses to the central transept, where the foreign and colonial delegates and representatives of the British and foreign exhibitors will be presented. The procession will afterwards move to the Indian Court, where the representatives of the several Indian provinces will also be presented.

Their Excellencies and their Royal Highnesses will take their departure from the gate near the Mayo statue.

It is requested that gentlemen entitled to wear uniform will appear in full dress, and gentlemen not entitled to wear uniform, in morning dress.

—Births and Deaths In Bombay.—The total number of deaths registered during the week, ending Tuesday, 27th November 1883, was 381, being 12 more than the preceding week, and 24 less than the week ending the 28th November 1882, and 69 less than the mean of the corresponding period in the preceding five years. The deaths among the different classes were :—Buddhists, Jains, &c., 22 ; Brahmins, 14 ; Bhattias, 5 ; Hindus of other castes, 189 ; Hindu outcastes, 18; Mussulmans, 97; Parsees, 17; Native Christians, 7 ; Europeans, 5 ; while the rate of mortality per 1,000 of the population was 23·42. There were 80 deaths from remittent fever, being 9 more than the last week, and 2 less than the corresponding week of last year. There were 2 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years were 3. There were 1 death from small-pox last week, and 1 the previous week. There were 7 deaths from this disease in the corresponding week of last year. The mean of the corresponding week in the preceding five years were 2. The deaths from disease of the respiratory system, diarrhœa, and dysentery were 73, 21 and 7 last week against 66, 18 and 8, respectively, in the corresponding week of last year. During the week 309 births were reported in the different districts.

—There are two deaths from cholera in Bombay last week, one death occurring in the Market and the other in the Bhuleshwar districts. The death rate of the city for the week was only 23·42 per thousand.

—Aden, November 29th. The P. & O. s.s. Bokhara, with the outward English mails of the 16th instant, left here for Bombay at 4 o'clock this afternoon ; and the same Company's s.s. Australia, for Colombo and Calcutta, at six o'clock this evening.

—The subscriptions for the reception of the Duke and Duchess of Connaught at Calcutta amount to Rs. 8,650.

—Two hundred and twenty-three steamers passed through the Suez Canal in the month of October, an average of seven a day. Of these only three passed in ballast, thus proving that the proposed reduction of dues on ships in ballast is an infinitesimal boon to commerce. With the prospect of a second and independent canal between the Mediterranean and Red Seas, along whichever route is eventually found most desirable, the managers of the Suez Canal are straining every nerve to facilitate the passage of ships. The local officers are more civil and less overbearing. The actual blocks and delays are less frequent, but the average passage is long and uncertain. In the summer months, when the weather is fine and the days long, a better average is obtainable ; but in the winter season, when the traffic is large and the days short, and strong winds and sandstorms prevail, the blocks are more frequent, and constitute an unnecessary loss to commerce, fully three-fourths of which fall on English owners. Promises of small improvements will, a home paper says, not meet the present or future requirements of British shipping and commerce.

—After a trial extending over four days, Jamsetjee Pestonjee Madon, a shroff of the Bank of Bombay, was found guilty yesterday on the count of committing theft of a sum of Rd. 16,000. The special jury who heard the case, recommended the prisoner to mercy on the ground that he regarded the head shroff, Hormusjee Byramjee Rana, as his superior, the head-shroff being the person who had previously advanced him moneys, and who had got him the appointment in the bank, and paid him his salary. Mr. Justice Bayley reserved passing sentence until the conclusion of the trial of Hormusjee Byramjee Rana. His trial has been postponed until to-morrow (Saturday) morning.

—Each direct mail-steamer of the British India Steam Navigation Company for Rangoon leaves Calcutta now-a-days crowded with native emigrants for British Burma. During the last six months, the *Pioneer* is assured, not far short of twenty thousand natives of Bengal have emigrated from India to Lower Burma ; and the cry is still they come. Burma in the eyes of many of the emigrants is a vision of El Dorado, where good pay, excellent food, and moderate work are to be had for the asking

—The *Record*, Nov. 9 : After an interval of about eight years, Messrs. Moody and Sankey are again holding a Mission in the metropolis. It opened on Saturday evening last with a prayer-meeting, and evangelistic services are being held day by day. The meetings take place at the Priory, Islington, which is capable of accommodating five thousand persons. On the first two days, though the attendance was large, there was no crowding; subsequently, however, the numbers have greatly increased, and multitudes have been unable to find admission. The proceedings throughout are marked no less by quietness and sobriety than by intense spiritual earnestness. The next series of meetings will be held in Wandsworth.

Selections.

TWO TOUCHES IN A PORTRAIT.

By Rev. Theodore L. Cuyler.

Rembrandt was the king of portrait painters but the best picture of him was from his own hand. So the Great Apostle might have sat for the portrait which he drew in the following lines to his Philippian brethren : " Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue, and if there be any praise, think on these things." Here is the picture of what God makes when He makes the highest style of Christian. Nothing elevates us more than to aim at a lofty ideal of character ; and after even the ideal presented on Paul's canvas, we should be steadily striving. Since Jesus Christ departed in person from the earth, He commissioned His blood-bought followers to be His visible representatives. A living Christian is the best sermon ; he who looks most like Jesus, will be the strongest argument for the Gospel.

There are two traits in Paul's portrait of the well developed Christian that ought to be more studied and imitated, for they contribute powerfully to our influence over the unconverted. The lack of them reduces more than one church member to a cipher. " Whatsoever things are *honest*" : this is one of the features. The old English word " honestie" signified a great deal more than paying an hundred cents to the dollar. It was the equivalent of our word *honourable*, and that [illegible] which the Westminster revisers [illegible] employed in their recent Revision. In [illegible] the oldest editions of the Bible we [illegible] upon those members of the body which we thynke less honest, put we the most honestie upon." The Greek word which Paul used for his picture of the model Christian, reaches not only to fair and just dealings in business, but to nobility of character and conduct in all things. It never stoops to meanness ; it despises trick ; it never hides in ambush ; it walks by the Golden Rule. The mainspring and regulator of this virtue is a Bible-enlightened conscience.

The Christian merchant, mechanic, or tradesman comes to the communion table on the Sabbath; the next day he is put into the scales and weighed by the business world. His minister preached the day before; now is his time to preach by practice. No sermon of his can

tell more powerfully than straight, incorruptible integrity. The outside veneer of a Christian profession may be a presumption in his favor, but it will not stand the strain if the timber beneath is worm-eaten. The man may be fluent in the prayer-meeting, but all the worse for him if he is also fluent in business false-hoods. The Word of God never sets a low estimate on pecuniary honesty; it records three distinct miracles which were wrought in order to maintain or enforce this Bible virtue. There never has been a time when the countenance of a Christian is scanned more closely than now, to detect this essential trait of *honesty*; never was it more essential and never more effective.

There is a second touch of the Apostle's pencil, which gives great attractiveness to the portrait: "Whatsoever things are *lovely* and of good report." One of the Greek words signifies what is dear to us; the other signifies what commands our admiration. So when Paul has made his model Christian truthful honest, upright, and pure, he also adds that he or she should be *lovable*. Then there is not only majesty and strength in the picture, there is beauty and winsomeness.

Not every good man and woman is lovable. There be those whom the Divine Spirit has no doubt regenerated, yet they are very hard to live with. Some person's religion is sincere, but it has too much acidity to taste well. Some also who are conscientiously truthful and upright, are too often betrayed into sharp censoriousness. Others in their well meant aim to avoid frivolity, freeze into a repulsive sanctimoniousness. Others again are sound at the core, but they need sweetening; they may love Jesus, but they do not seem to make others love them. And if they wantonly make themselves repulsive, they just so far commit a sin, for every follower of Jesus is morally bound to make his or her religion just as attractive and winsome as possible. This can be done without the least compromise with absolute holiness.

An attractive Christian is one who is both strong and sweet; he hits the golden mean between weak, pliant laxity of character on the one hand, and harsh forbidding severities on the other. He is strict, yet not censorious; he is sound, and yet mellow—as one who lives much in the ripening sunshine of Christ's countenance. He never incurs contempt by a weak surrender to wrong; he never provokes needless dislike by doing right in a harsh or hateful fashion.

He or she that winneth souls to Christ is wise, and must be winsome also. A living, lovable Christian is the best reply to infidelity —the most powerful argument for the Gospel. Paul has painted such a character; the grace of the Lord Jesus Christ alone can produce it. Let us hang the Great Apostle's noble and beautiful portrait of the true Christian up before our eyes, and then strive every hour after its imitation.—(*N. Y. Evangelist.*)

REMINISCENCES OF EARLY CIRCUIT LIFE.

BY REV. JAMES ERWIN.

When brother L. King left Gouverneur circuit in 1833 by expiration of time he was appointed to Canton circuit with John Lowery as junior preacher. Brother Lowery was a young man of fair preaching abilities and deep piety but was not popular with the people. The Autumn and Winter passed with less revival than they wished. Brother King arranged for the meetings in the early Summer, one at Buck's Bridge, the other at Long Rapids (now Mosley). It was arranged that Brother Lowery and myself should change circuits for four weeks. He to take my regular round and I to assist Brother K. in the meetings. The meeting was to commence at the chapel at Buck's Bridge on Friday with a fast day. We rarely went into an extra effort to save souls without observing a day of fasting and prayer for special preparation and the outpouring of the Holy Spirit. These fast days were seasons of great humiliation and searching of heart, knowing that if we "regarded iniquity in our hearts the Lord would not hear us." I have known a church unitedly to plead with God as a man would plead for his life saying: "If thy presence go not with us carry us not hence." If you want to know the power of united prayer look into one of these fast-day meetings and witness the mighty struggle of men with God in their grasp of faith, saying with the earnestness of Jacob "I will not let thee go except thou bless me" and waiting for the answer, "My presence *shall* go with thee." If any think that those old Methodists sung and shouted these sweeping revivals in at pleasure they are greatly mistaken. With all the energy and perseverance of Olympian athletes they struggled and wrestled and prevailed.

Returning from these meetings I have known men to enter their closets and face to face with God wrestle till the break of day, believing that "the kingdom of Heaven suffereth violence and the violent take it by force."

Another thing was carefully looked after in these fast-day services, "The unity of the spirit." We could not go out to battle with divided forces. "United we stand; divided we fall" was our motto. Every difficulty must be settled. There must be harmony and union in the work. I have known hours spent, tears shed and many prayers offered to adjust differences. In union we found strength, and when the Captain of our salvation led his army out, a firm phalanx, against sin "The world could not withstand its ancient Conquerer."

Thus pled the little church in that meeting and God gave us a token for good in pentecostal showers, Saturday was a day of pruning and consecration. Sabbath morning found the chapel crowded in the nine o'clock love-feast. God had put a burden of souls upon his people. The testimonies rang with personal victories won and tearful longings for the salvation of friends and neighbors. The preaching was backed up that day by the earnest prayer of the heaven-annointed church, and faith saw the "little cloud" rising in the heavens. Conviction was deep and general in the evening, but men fought against God and it seemed doubtful for a time whether man's stubborn will or pleading mercy would prevail. The meeting continued late, and about one hour before it closed the "break down" came. It came as if God's battery had poured a volley into the ranks. The slain of the Lord were many. A score were at the "mourner's bench" and the meeting closed with victory.

We held two daily meetings through the week, reserving the mornings for visiting from house to house, strengthening the converts, encouraging the penitents and warning the careless. It was a week of spiritual profit to the community. More than a score of intelligent young people were subjects of the work. Several heads of families were also converted and many of the children were singing hosannahs to the son of David. The work spread to the adjacent villages and neighbourhoods and each successive day brought fresh groups to the meetings. One afternoon among the "seekers" at the "mourner's bench" were several ladies whom we had not noticed before. They were in great distress of soul, inquiring what they must do to be saved. We pointed them to the Lamb of God who came to save them. As they arose I noticed they were in full dress as if adorned for the drawing-room or an assembly of the *elite*: silks, jewels and all the paraphernalia of fashion. I have often since wondered why so many adorn themselves to enter God's house when he has expressly forbidden "outward adorning" and requires the ornaments of "a meek and quiet spirit," But these ladies were thoroughly subdued by the Spirit and willing to do anything required. When instructed that with the heart they were to believe unto righteousness and with the mouth make confession unto salvation, they readily confessed their sinfulness, their need of a Savior, their willingness to forsake the world and live consecrated lives, and humbly implored prayers that they might be saved. As we bowed again before the mercy seat they grasped by faith the promises and entered into rest. I was greatly interested in the experience of the oldest of the group; it was so calm and clear and trusting. She introduced me to her husband at the close of the service as Mr. Horton, of Columbia village, now Madrid. Mr. Horton was a lawyer, a man of wealth and position and much respected in all that country. They gave me a warm invitation to visit them and make their house my home when in that section; said they would be up again to the evening meeting and I must accompany them home for the night and they would return me in the morning for my work. I complied with their request, had a delightful visit, a restful night and made acquaintances that will make Heaven sweeter. The work deepened and widened during the week and gave promise of a bountiful harvest.

Among the converts were a young married couple of respectable parentage on both sides. They moved among a large circle of friends and were highly respected. They were near my own age, had come out fully on the Lord's side and were active in the work. I enjoyed their hospitality frequently during the progress of the meeting. I led them to the "mourner's bench," guided their feet to the sinner's Friend, heard their first song of praise, aided in the erection of their family altar, received them on probation into the church and helped them walk the narrow way in their early experience. Amos and Myra Whitney were precious friends. I loved them warmly with a pure Christian affection, and I expect to meet them at the pearly gates and receive their greetings when I join the blood-washed throng. They were loyal to the church at Buck's Bridge in after years when it was rent by secession and kept her altar fires burning and lit the lamps of the sanctuary in days that tried men's souls, Brother Whitney has been occupying his many mansioned home for several years, and last Autumn, when the leaves were falling, God's chariot came for her whom he loved so fondly and gave them an immortal union in that blessed clime where there is no death nor parting. They were lovely and pleasant in their lives and in their death they were not long divided.

OUR SPECULATIVE AGE.

BY REV. HOWARD CROSBY, D.D.

The active speculations of our age have a disagreeable aspect to conservative minds, and we cannot but see injurious results in the waning regard for authority and revelation in the religious life. Rash minds love to show their contempt for things sacred, and take delight in spreading doubt on every side. This is the natural excess of inquiry and discovery. But there is another aspect of this speculative age. With all this wild and false assertion, there is a loosening of bonds which ought to be loosed, a breaking down of walls erected not by piety nor by truth, but by prejudice and philosophy.

When, in the sixteenth century, the Spirit of God led the Reformers to withdraw from the corrupt Church of Rome, it was too much to expect that these men would be perfect in their theological schemes, or in their views of church polity. From time immemorial, the church had been subject to principles whose only claims were to be found in hoary antiquity, and it was not strange that the Reformers should carry them out with them. The union of church and state, involving the temporal

power of the church to punish, and the right to impose pecuniary taxes, was one of those hoary errors which three centuries of light have not yet removed. In doctrine, the Lutherans could not get away from the literal interpretation of *Hoc est corpus meum*, and, under the name of consubstantiation, accepted a modified transubstantiation. Calvin accepted all the contradictions of metaphysical Augustinianism, and made a scheme of divine sovereiguity, at the expense of divine beauty and gospel grace. Zwingli would use arms against the opposers of the truth, and so compassed his own sad death on the field of chappel. These are but specimens of errors continued from the old and corrupt church, which modern inquiry is doing much to expose. It is a rough process that is doing it. It invites many reckless hands which are good only to pull down, and impotent to build up. We deplore the extravagances which lead astray young and unwary minds from the truth. But we cannot but be thankful for the good done, even by the violent and destructive thunderstorm.

The religion of the heart and life is being (by godly men) exalted beyond the mere religion of the head. The metaphysical parts of our creeds are being put aside, as of small consequence compared with those parts which relate to the Saviour's person and work for us. The Bible is more and more honored as the *only* guide to the needy soul. Contests between Christians about externals, or about their views of trifles, are deemed contemptible. The things on which they agree are magnified, and the things on which they differ are overlooked. The cross is made the centre where all who love the Lord can meet, and where they find all that makes them distinctively Christian.

This is the good meal that the rough grinding of this age was needed to produce, out of the wheat of the Reformation. So while we lament the spread of infidelity, under this nineteenth century speculation, let us rejoice that the same causes are working a purer creed and a purer life in the church of Christ.

NOTHING BUT MANNA.

BY REV. THEODORE L. CUYLER.

"Doctor, nothing tastes good to me." "You cannot expect anything to taste good until you get that fur off your tongue and that fever out of your system." The trouble is not with the Hamburg grapes or the jellies that are beside the poor invalid's bed, but with the disordered stomach of the invalid himself. As soon as he gets right, even oat-meal will be a palatable luxury.

"Now our soul is dried away; there is nothing at all besides this manna." Such was the peevish complaint of the ungrateful Israelites as recorded in that chapter which begins with murmuring and ends with mourning. God had sent them the most wonderful provision in the form of a food which was at once wholesome, nutritious, agreeable, abundant, and to be had for the mere gathering off the ground. Instead of accepting it thankfully, these churlish creatures begin to "remember the fish and the cucumbers and the leeks" which they ate in Egypt—although they seem to have forgotten all about the brickkilns and the cruel taskmasters. Such were the groans of the discontented, and they ended in "Kibroth-Hattaavah"—the graves of the lusters.

The real trouble was not with the bread sent from heaven; it was in their thankless hearts. Well might they say "our *soul* is dried away." A bad mind will spoil the best gifts which a loving God can send us. A diseased eye will discolor the most beautiful objects; even the noonday sun takes on a lurid and sickly hue when seen through smoked glass. Discontent is really a disease of the heart. We hear certain people complaining about their condition in life, their poor health, or straitened income, or some other features of their lot; often finding fault with what their Heavenly Father sends them for their own good. A change of external condition would not help such people; what they need is a change of heart. It is not *where* we are but *what* we are that makes us either happy or miserable. The pure, noble heart of Joseph found sunshine in a prison; Ahab's guilty soul was wretched in a palace. Most peoples' condition is—as Dr. Bushnell once pithily said—"after all, chiefly *what they are themselves*; that can only be bad as long as they are bad, even if all the wealth and splendor of the world were laid at their feet; that can be only good, if the inward spirit be in unison with God. The curse is in us that curses everything about us. The down you sleep on will be as hard as your heart is; the silk and satin that robe you will be a garment of nettles to an ugly temper; the most sumptuous carriage in which you ride will answer to the joltings of your uneasy conscience, or your unsteady and ungrateful passions." If the bad state is in us, then everything is bad inevitably. I really think that some of the most thankless, miserable people I am acquainted with, are up to their ancles in the "manna" of boundless and external prosperities. Some of the most sunny-hearted people are they who have very little else in this world except Christ in possession and heaven in reversion.

Among all the gifts of God to us, nothing is comparable in preciousness to the Gospel of Jesus Christ. For wholesomeness, for sweetness, for soul-nourishment, for abundance, this free gift of the Gospel-manna is the perpetual master piece and miracle of the Divine love. One would suppose that when such a Gospel was to be offered, every human being would hasten to hear it, to embrace it, to partake of it, and never grow tired of it. When presented without any of the spices of rhetoric, it ought to be for its own sake and in itself sweeter than the honeycomb. Yet how often do we hear people—yes, Christian folk at that—come home from God's house, and half sneeringly say "Oh, he gave us nothing but a Gospel sermon." Nothing but manna! Nothing but the amazing offer of eternal life through a Redeemer, and the rules by which that life may be made pure on earth and made perpetual in heaven. That's all; but if the minister of God thus sneered at were permitted to proclaim his message of mercy for fifteen minutes to the lost spirits in perdition, such an offer from heaven would make hell ring with Hallelujahs!

Thanklessness and grumbling under the plain, faithful, and conscientious preaching of the Gospel, is one of the worst diseases in many churches, and one of the worst discouragements to many godly ministers. It dishonors that Blessed Saviour whose dying love gives its sweetness to the scorned manna. Upon such "lusters" after other food than God's bread, are sent leanness and the plague of spiritual barrenness. This temper has its influence in shortening pastorates, in hindering young men from the ministry, in dividing churches, in killing revivals, and in grieving away the Holy Spirit. The "nothing but manna" cry killed God's righteous displeasure.

This whole chapter of Bible history would furnish profitable prayer-meeting study in several churches. If you ask some of the members why the congregation is so thin in numbers, they will answer "Oh, our minister is a very good man; he can preach a very good Gospel sermon; he tries to be a good pastor, *but*—." That's enough. That word "but" tells the whole story. The minister of the Lord Jesus furnishes the manna direct from heaven—a boon that earth does not deserve, and hell might shout "Hosanna" for—he devotes his life to save souls, and to lead sinners to heaven; *but* no mighty works are done there while the curse of ingratitude and discontent is withering up the church's heart. It is not a change of pastors that will save such churches; it is a change of heart. Christians must be reconverted there before any sinners are. Certain it is that God never has blessed, and never will bless, the people whose captious and wicked complaint is "Our souls are dried up, for there is nothing to be had but manna."

Miscellany.

—Augusta Moore in *N. Y. Evangelist*:

Another rarely honored correspondent of mine, occasional because of pain and weakness, is this woman whom I will now try to describe to you.

Here is her picture: She lies on her snowy bed with her Bible in her hand. How neatly she is clad! How fair and smooth is her face! What a beautiful brow! What briliant eyes! so large and clear. Her hair is very dark—seems abundant also; there are in it a few silver threads—but a few. The whole face is powerful and attractive, a face telling of a character in which to trust.

How old should you say this woman is?

She is seventy years of age; and since she was eighteen a very beautiful and useful young girl, she has lain on her bed, suffering constant and often intense pain. Her parents were poor, and when their strength failed them, this afflicted daughter *supported them* by the skilfully constructed articles she made with her needle. She has always had the use of her hands; and shelves were made about her bed, so that she could reach every thing she needed to use. And there she lay and worked year after year, till the dear parents needed her toil no more, and till her little strength was exhausted. All her family died; her house nearly fell down over her head; still there she lay, and *prayed*. The Lord heard her. People came to see her; they raised the money, and a new house was huilded, made very convenient for her. Strong hands and tender bore her on her bed to her new home; but carefully ac she was moved, it was six months before she recovered from the effects of it. But the patient, heroic woman endured all with cheerfulness, as has been her life-long habit. Looking about her as soon as she could think of anything but her pain, she noticed that she could see trees and the sky from the window of her room.

"Oh!" she said, "how favored I am to be able to see a bit of God's blue sky, and some of the beautiful trees, as I lie here."

Reader, how does this strike you? Me it almost confounded—quite put me to shame. She went on praising:

"How many are His mercies! how great! Can I ever dare to murmer? He has appointed me severe trials; but He can do no wrong. They will all be over soon; and His mercy has never failed me."

Yet there she lies, the last of her family, with only a hired, and often very trying, sometimes dishonest attendant, supported entirely by the gifts of strangers, and yet they are her friends; for all who visit Chloe Lankton become at once her friends. How can they help it? Only a monster in human shape could go and look upon that gentle sufferer and depart unfeelingly. From far and near visitors go to see her. The old, the young, the gay, the sad, gather at her bedside. Those in sorrow go to her for consolation; those in mental and spiritual storms go to her for calm. Ministers at her bedside find inspiration for their sermons, for in her they see manifested the wonderful power of faith in Christ Jesus to sustain and cheer under the most hopeless earthly conditions.

THE DATE OF THE CRUCIFIXION.

BY HON. JOSEPH P. BRADLEY, ASSOCIATE JUSTICE OF THE SUPREME COURT OF THE UNITED STATES.

Mr. Editor: Will you please to insert the

following correction of my article, published in your paper on the 28th of June last, on the date of Christ's Crucifixion? On reëxamining my calculations of the time of new moon in March and April, A. D. 27–35, to ascertain the 1st of Nisan for those years, I find that I committed a slight error in not adjusting astronomical time (which begins at 12 noon) to civil time, by adding twelve hours in each case, as I should have done. This would make the true time of new moon for the several years twelve hours later, as follows:

A.D. 27,	Wednesday,	March 26, at 7 h. 47 m. P.M.
28,	Monday,	March 15, at 2 h. 12 m. A.M.
29,	Saturday,	April 2, at 7 h. 32 m. P.M.
30,	Wednesday,	March 22, at 7 h. 51 m. P.M.
31,	Monday,	March 12, at 0 h. 26 m. A.M.
32,	Saturday,	March 29, at 10 h. 3 m. P.M.
33,	Thursday,	March 19, at 0 h. 38 m. P.M.
34,	Tuesday,	March 9, at 5 h. 24 m. A.M.
35,	Monday,	March 28, at 5 h. 53 m. A.M.

This correction does not alter the result, except to make it certain that the 1st of Nisan (and consequently the 15th) could not have happened on *Friday*, in the year 33, which was before stated as uncertain; so that the years 27 and 30 were the only years in Pilate's time in which the 15th of Nisan fell on Friday. I assume now, as I did then, that the moon must be at least eighteen hours old before it can be seen by the naked eye.—*N. Y. Evangelist.*

—The Mohegans, who number a few hundred (all that is left of the great tribe that in the 17th century were the chief reliance of the whites in Eastern Connecticut, in the wars with the Pequots and Narragansetts of Rhode Island) and whose reservation is a few miles south of Norwich, Conn, have been celebrating the yearly festival of the "harvest moon," commemorating their conversion to Christianity.

—Some time ago a man in Newark, Mich., dug a well several miles distant from any lake or stream. During the past year he has found fish in large quantities in this well. The only explanation furnished is that a subterranean passage connects the well with some large body of water.

—That was a somewhat startling discovery made by a Pennsylvania veteran soldier on a recent visit to the battleground of Antietam, where in 1862 he was shot through the right lung and liver. He found a gravestone bearing his name. He had been reported killed, and an unknown body was taken for his and buried, his name being inscribed on the marker. There must have been some irregularity in making out the muster rolls when he was discharged.

TELEGRAPHIC NEWS.

London, November 21st: The Bombay mails of the 2nd inst. were delivered in London to-day.

Cairo, 22nd: Fuller particulars now to hand regarding the annihilation of the army under General Hicks state that the Mahdi's force consisted of 300,000 [? 30,000] men, and that General Hicks's army numbered 10,500, including ten British officers. On being attacked, General Hicks formed his men into a square, which after severe fighting was broken by the enemy on the third day.—The Egyptian Government will concentrate the remainder of the Soudan force at Khartoum.—It is understood that Sir Evelyn Baring recommends the Egyptian Government to abandon the Soudan expedition.

Paris, 22nd: It is reported that fresh transports for Tongking are being prepared at Toulon.

Ismailia, 22nd: H. M. Troopship Euphrates, homeward bound, passed the Canal to-day.

London, 23rd: The London press this morning call for a postponement of the evacuation of the British troops from Egypt. The Chinese Government has sent a vigorous note to the Powers re-asserting the suzerainty of China over Annam, and stating that in case of war being declared with France the responsibility of such a declaration will rest upon the French Government. Mr. Milner, Conservative candidate, has been elected member for York in the room of Mr. Leeman, the deceased member, defeating Mr. Lockwood, the Liberal candidate, by a narrow majority. It is expected that there will be a general strike amongst coal miners on December 1.—OBITUARY. Count Lagrange.

Cairo, 23rd: The Egyptian Government is concerting to maintain a defensive attitude in the Soudan. Offensive measures are not at present contemplated. The Commander of the East Indian Squadron has been instructed to support Egyptian interests in the Red Sea. Gunboats belonging to the Mediterranean Squadron have been ordered to reinforce the East Indian Squadron.

Madrid, 23rd: The Imperial Prince of Germany arrived here to-day. His reception by the populace was of a courteous character, but little enthusiasm was displayed.

London, 24th: A German Socialist, called Wolff, was charged at the Bow Street Police Station yesterday with being in possession of infernal machines, with which he intended blowing up the German Embassy here. Sir Peter Stark Lumsden has been appointed a member of the Council of the Secretary of State for India. M. de Lesseps held a conference with the London Chamber of Commerce yesterday. The pending questions in connection with the Suez Canal were lengthily discussed, and both sides expressed a hope that an agreement would be arrived at, but no pledges were given on either side. The tenders for the New Ceylon Loan amount to £1,260,000. Tenders at 99-13 will receive 86 per cent.; above that in full. Sir Evelyn Baring has advised the British Government to delay the evacuation of the British troops from Egypt, pending the development of events in the Soudan. Orders for the evacuation have therefore been countermanded.

25th: Latest news from China states that Chinese troops continue arriving at Canton, and that a secret treaty exists between China and the Black Flags. War between France and China is considered inevitable. Three thousand Chinese troops attacked Haidzuong on November 17th, but retreated after seven hours' fighting.

Hongkong, 25th: The Emperor of China has issued strict instructions for the maintenance of order at the Treaty Ports in case of war being declared with France.—It is reported that an Annamite Mandarin who was sent to superintend the treaty at Hué has crossed into Chinese territory.

London, 26th: News from Madagascar states that a French war vessel has bombarded the unfortified town of Vohemar, on the north-west coast. Five British subjects were killed during the bombardment, and a large quantity of property belonging to neutrals was destroyed.

Cairo, 26th: Two thousand Gendarmerie, under the command of Baker Pasha, start immediately for Suakim.—Affairs are in a critical state at Khartoum. It is believed that the Mahdi is approaching the town, and the supplies have already been cut off.

London, 27th: It is currently reported that negotiations are proceeding between the English and French Governments, with a view to a mediation between France and China.—Orders have been given for the British Naval Squadron in China waters to be reinforced.

Paris, 27th: Great excitement is being shown here owing to the reticence of the Government with respect to the relations with China. A Ministerial statement on the subject is expected to be made to-morrow.

London, 28th: News from Madagascar states that the negotiations with the French are at a standstill, the French Government insisting upon its previous demands being complied with. Lord Rossmore has been removed from the Commission of the Peace, for having headed the Orange demonstration held at Rosslea on Oct. 16. The Marquis of Hartington, speaking at a Liberal meeting at Manchester yesterday, said he doubted the possibility of granting extension of the franchise to Ireland. Mr. Chamberlain, however, speaking at Bristol on the same day, expressed his opinion that extension of the franchise to Ireland ought to be granted.

Paris, 28th: The Committee of the Chambers has approved of the supplimentary vote of credit for nine million francs on account of the Tonquin expedition.—M. Ferry announced to-day that the French Government had suggested to Marquis T'seng the peaceable surrender of Bacninh and Sontay pending the definite settlement of affairs between France and China, but that Marquis T'seng had declined the proposal.—The Minister of War stated that six thousand troops were ready to start for Tonquin at any moment. No official despatches have been received from Tonquin since Admiral Courbet had notified that the arrangements were completed for the attack on Bacninh.

PASSENGERS SAILED.

Per P and O Str *Venetia*, 30:

For London—Miss Brett, Mrs Deane and three children, Mr J Cleburne, Lt Genl Sir R O Bright, Lady Bright, Two Misses Bright, Rev J Stephenson, Mr C Dawes, and Mrs Marshall.
For Brindisi—Major W B Birch.
For Venice—Mr J Munro, Lt Col and Mrs J C Needham, Mr Peterson, and Mr J A Cameron.
For Suez—Mr and Mrs G R Haines, and Mr W Willcocks.

PASSENGERS ARRIVED.

Per P and O Str *Hydaspes*, 28:

From London—Lieutenant Colonel Flood, Mrs Menzies, Mrs Millet, Rev A Haig, Rev M Wright, Major and Mrs Maitland and child, Mr and Mrs McLeren and inft, Mr R W Hawkins, Miss Barclay, Mr and Mrs Fraser, Mrs J H Fisher, Miss H Cook, Mr A A Anderson, Mr F H Seaton, Mr W Ilton, Miss Littledale, Mr A Ashdown, Mr Turner, Miss Hart, Mr F W Cordery, Mr Regan, Mrs Szezepanski, Miss Abbott, Mr C H Carvgie, Miss Beaumont, Mr and Mrs J Hedley, Mrs Borman and infant, Mrs Blore, Mr J H Fox, Mr H C Petter, Mr G E Petter, Mr H Thorpe, Mrs Stephens and infant, Mr G H Postance, Miss Postance, Miss Haslewood, Mr C E Philimore, Mr Greaves, Mr and Mrs W J Thompson, and Colonel W D de Vetre.
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From Venice—Mrs Pigott, Mrs Russell, Mrs Comber, Mr and Mrs Stewart and inft, Miss Richard and sister, Mr Cornelius, Mr Pring, Mr Panckow, Mr Rocholl, Mr S Anger, Mr Bartels, Mr T A Went, Miss D Thomson, Mr G P Robinson, Mr L Andrews, Mr Rai Thit Orinder Panjee, Mr and Mrs Buchanan, Miss Buchanan, Mr and Mrs Anderson, Mr G A Kittredge, Mr Von R Schalch, and Mr Bayer.
From Aden—Lieut Kettlewell, Lieut Ormiston, Mr G Ruggles, and Sergt Geo Collins.
From Gibraltar to Shanghai—Sir John Sinclair, and Mr Grant.

Per Str *Singapore*, 29:

From Southampton—Mrs F Arbuthnot, Miss S R Arbuthnot, Miss H E Mayberry, Miss W Walke, Mr C T Burke, Mr J S Hubbard, Mrs Hubbard, Mr E C F Greenway, Mr C Hinton, Moore, Mrs Mary Moore, Mr J F Hoar, Mrs J S Willcocks, Mr J Y Allow, Mrs E Hunter, Mr T J Williams, Mr H E Barnes, Mrs S Barnes and child, and Mrs W E Hoar.
From Suez—Mr A Dar, Mr C Indem, and Mr Leonard.

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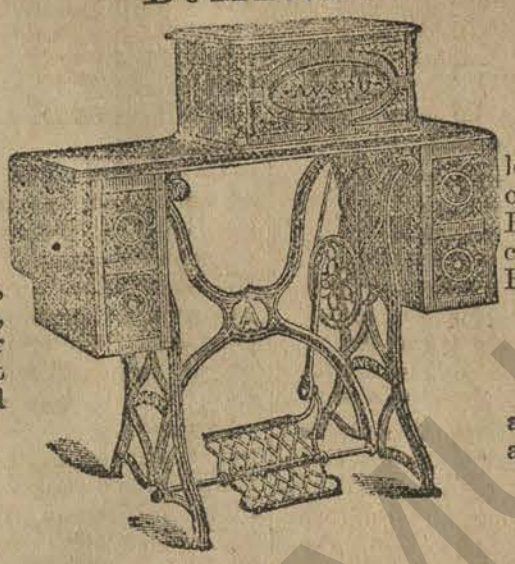

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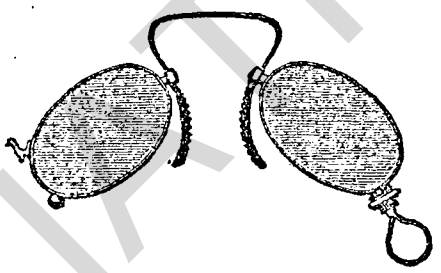

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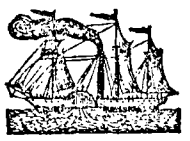

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